years they have had to resort to law courts and they managed to get their work done and have been able to be understood. There is very little difficulty for one who knows Tamil to understand Malayalam and *vice versa*. The two languages are very closely allied. Anyhow, there is no intention of changing the language of the State from Malayalam into Tamil as you seem to require and I am not going to flood the northern taluks of Travancore with Tamilians so as to teach our Nambudiries and Syrian Christians to speak Tamil instead of Malayalam. As I said we have got on very well all these years without the exclusive facilities that you demand. I am quite sure that you will be able to get on quite happily without the change unless the Tamilians refuse to learn Malayalam of their own accord, as so many others have done in this country. But that apart, I think it is a good thing that you should have a few Malayalam teachers so as to help your studying the State language, the language of the land of their adoption. If you can point out a single instance in which in a law court justice was not meted out simply because there was nobody there to speak the common language, I shall certainly try to give you Tamil-knowing Judges and Munsiffs in the Tamil taluks. But I do not think it necessary. Just as every one here has understood you, so also everyone whose language is Malayalam can understand you when you speak Tamil. I do not think the position is so grave as you have come to believe it to be.

186. Disabilities of the Ezhava Community.

MR. S. KRISHNAN ASAN (*Member, Nominated*) said that when a person was issueless, he used to adopt the sister's child as his own. Among the *Misradayees* the system of inheritance was that a share went to the son while the other went to the sister's son. The system worked satisfactorily ; but with the promulgation of the Ezhava Regulation, it had become necessary to apply for exemption. There were still thousands who had to apply for exemption, but the time had run out. This was a serious hardship. The *Misradayees* should therefore be exempted from the operation of the Regulation or the period for applying for exemption should be further extended.

The Member also requested that action should be taken to remedy the grievances brought to the notice of the Government through his representations at the twentieth and the twenty-first sessions of the Assembly.

DEWAN'S REPLY : Mr. Krishnan Asan, I understand that you wish to repeat the representation made in the twentieth and twenty-first Sessions.

I do not think it is within the range of practical politics to pass a Regulation exempting your community entirely. You have now got ample time within which you can register out. Let us hope that that will be sufficient to meet the wishes of all of you.

187. Educational concessions for the Ganaka community.

MR. K. N. GOVINDAN VAIDYAN (*Member, Nominated*) thanked the Dewan for his kind personal attention in the matter of the illness of his brother, the late Mr. K. N. Krishna Jyotsier, and for his nomination instead to represent the community.

The Ganakas form a poor and peaceful section of the population. Enquiry would show that no Ganakas were in jails. The community had not yet been able to take advantage of the new system of education in the country as it was only now that the inadequacy of the hereditary lore and profession to earn a livelihood had been realised. Poverty, not lack of intelligence, is the chief handicap. Full fee concessions should therefore be allowed to Ganaka boys and girls in English schools. The concession would not involve any considerable expenditure as there were only 16 Ganaka pupils at present in English schools. Full fee concession should similarly be granted in the case of the girls in Vernacular schools as had been promised in the past.

188. Disabilities and needs of the Ganaka community.

MR. K. N. GOVINDAN VAIDYAN (*Member, Nominated*) complained that adequate encouragement was not being given in the public service to members of the Ganaka community who were qualified for appointments. The position of the Ganaka

LIBRARY ARCHIVES Kerala Legislative Assembly

community in this matter was comparatively disadvantageous as the community was generally very poor and had to make considerable sacrifices in order to educate a boy, at a time when the cost of education was unbearable even to the well-to-do classes. The non-employment of qualified youths would discourage the further spread of education and something more than equality of opportunities should be given.

The Ganaka community numbered, according to the Census of 1921, about 13,000. Only 4 Ganakas were in Government service; and promotions too came rarely to them. Some *pandits* employed in schools were proposed to be disbanded on the technical ground that they did not possess examination qualification, though they could produce unimpeachable testimonials of scholarship and capacity. A *pandit* with over six years' service was thus sent away and though it was now two years since he qualified himself, he was not re-employed though unqualified men were still in service. Having regard to the traditional capacity of the Ganakas to be teachers, more *munshies* should be appointed from among them.

Astrology and medicine formed the hereditary profession of the community and the chief means of its livelihood. Private Sanskrit schools started with a view to afford the training in Sanskrit, essential to the study of these subjects, have not received adequate support and encouragement. Examination qualification should not be insisted on in the teachers of these schools. More encouragement should also be granted to Ganaka *vaidyans* conducting *vaidyasalas*. The one or two Ganaka youths who held S. S. L. Certificate deserved encouragement; so also those who had passed the *Munshi* test and the Vernacular Higher and Vernacular School Leaving Examinations ; similarly too qualified *Bhazavathars*. The Member concluded by saying that he would shortly submit to the Government a list of qualified men belonging to the Ganaka community, now in Government service.

DEWAN'S REPLY : Mr. Govindan Vaidyan, the Ganaka community already enjoys half-fee concession for its boys and quarter fee concession for its girls in English Schools. In the matter of Vernacular education, it is not a backward community and special concessions, I do not think, are called for. No obstacle will be placed in the way of qualified youths of the community entering public service.

The other points of your representation will be noted for consideration.

DEWAN : Gentlemen, we have come to the close of the sitting, and before we disperse, I should like just to say a few words. I am glad to find that every one of you so readily agreed to abide by the rule that speeches should be limited to fifteen minutes ; and I am quite sure that not one of you had to omit anything that really mattered because of that limitation. When we are not limited to time, we are inclined to wander about a variety of subjects, decorate and put on fancy flourishes, all of which are not absolutely necessary for a serious body like this; for, that is what I regard this Assembly to be.

There is one point which has struck me very forcibly and that is that the great bulk of the Members seem to realise that what the country needs and needs most urgently are communications. So many of the Members have urged it, so that it is not a matter that Government can ignore at all even if they wish to, which, I can assure you, is not the case.

Another matter that has impressed me very much is the great moderation with which you have stated your wishes. From that I gather that every one is sincerely convinced of the strength of his representation and does not feel that anything more than plain and unvarnished language is necessary to bring home to the Government the necessity for taking action. There is one more point and that is that Members, for the most part, in fact, I might say, the exception is so slight as to be negligible, have kept clear of personalities and reflections upon one another. We are all here to work for the common good, not to foment trouble or to create or foster rivalries. We are all here, under Her Gracious Highness commands, as I said, to work for each other's good. I have to convey to you my thanks for having given

LIBRARY ARCHIVES Kerala Legislative Assembly

me a valuable education in the affairs of Travancore. (*Applause.*) That is what I call genuine co-operation. If you had not come here and taken me into your confidence, as it were, and explained your requirements to me, there would have been a great deal that I should never have known. I thank you all sincerely and wish you a safe journey home—those of you who have to travel home during the night—and those of you who stay here to-night, a pleasant night's rest—after the hard work you have had to do during the session. (*Applause.*)

MR. S. A. HARIHARAKRISHNA AIYAR (*Member, Municipal Council, Shencotta*): Sir, on behalf of the Members of the Twenty-second Session of the Sri Mulam Popular Assembly and in response to the kind sentiments expressed by you, I beg leave to convey to you our heart-felt thanks for the patience with which you have listened to our representations and for the kind manner in which you have disposed of them. Sir, we are sure that almost all the representations made by us will receive your sympathetic consideration. We also hope that this institution so nobly started by His Highness the late Maha Raja Sri Mulam Tirunal to whose happy memory this will stand as an everlasting monument, will receive all consideration at your hands and will make rapid progress in its utility during your tenure of office.

On behalf of the Members, I request you to be good enough to convey to Her Highness the Maha Rani Regent our feelings of loyalty and devotion to the Throne. We also pray to the Great God Almighty to bless His Highness the Maha Raja and Her Highness the Maha Rani Regent with long life, health and happiness. With these few words, we beg to take leave of you. (*Applause.*)

MR. K. N. MADHAVAN KARTA (*Member, Shertallai taluk, Group II*): ഈ രാജ്യത്തു ജനിച്ചുവളർന്ന് അവിടത്തെ പിതാവിനെപ്പോലെ മഹാരാജാക്കന്മാരെ സേവിച്ചും, ചെറുപ്പകാലം മുതൽ ഈ രാജ്യത്തെ സ്ഥിതികളെല്ലാം അറിഞ്ഞും, സപ്പൽകാലം ഞങ്ങളെ വിട്ടു ദൂരെ താമസിച്ചതുകൊണ്ട് അന്യരാജ്യത്തെ പരിഷ്കാരവും രാജ്യഭരണക്രമങ്ങളും പഠിച്ചും, ഞങ്ങളേയും നാട്ടിനേയും നല്ലസ്ഥിതിയിൽ കൊണ്ടുപോകത്തക്കനിലയിലുള്ള യോഗ്യതസമ്പാദിച്ച് ഇവിടെ എത്തി ഈ പദം സ്വീകരിക്കയും, ഞങ്ങൾക്ക് അവിടത്തെക്കൊണ്ടു കൂടുതൽ ഉപയോഗപ്പെടാൻ ഇടവരികയും ചെയ്തതിൽ വച്ചു ഞങ്ങൾക്കു വളരെ സന്തോഷമുണ്ടെന്നുള്ള വിവരം അവിടത്തെ അറ്റ്യമായി അറിയിച്ചു കൊള്ളട്ടെ. (*Applause.*) സാധാരണ ഈ പദം സ്വീകരിക്കുന്ന ആളുകൾ അന്യനാട്ടിലെ പരിഷ്കാരങ്ങൾ മനസ്സിലാക്കി നാലോ അഞ്ചോ കൊല്ലത്തേക്കു മാത്രമായിട്ട് ഇവിടെ വരികയും രാജ്യത്തിന്റെ സ്ഥിതിയും ജനങ്ങളുടെ സ്വഭാവവും മനസ്സിലാക്കിവരുമ്പോഴേക്കും തിരിയെ പോകേണ്ടിവരികയും ചെയ്യുകയാണു പതിവു. ഇപ്പോൾ നേരെ മറിച്ചാണ്. ഈ നാട്ടിലെകാര്യങ്ങൾ മുഴുവൻ അറിഞ്ഞു പിന്നീട് അന്യനാട്ടിൽ പോയി അവിടത്തെ സ്ഥിതിഗതികളും പരിഷ്കാരങ്ങളും അറിഞ്ഞു പിന്നീടാണ് അവിടന്ന് ഈ രാജ്യത്തെ ഭരണക്രമം കയ്യേറ്റതു്. മഴക്ക് വേഴാമ്പൽ എങ്ങനെ കാത്തിരിക്കുമോ അതുപോലെയാണ് അവിടന്നു ചെയ്യുന്നഗുണങ്ങളെ അനുഭവിക്കുന്നതിനു ഞങ്ങൾ സദാ കാത്തിരിക്കുന്നതു്. (*Applause.*) ഈ രാജ്യത്തിനു വേണ്ട ഗുണങ്ങളൊക്കെ വരുത്തിത്തരുന്നതിനു സർവ്വശക്തനായ ഈശ്വരൻ അവിടത്തേയ്ക്കു വേണ്ട ശക്തി തരട്ടെ എന്നുള്ള പ്രാർത്ഥനയോടുകൂടി ഞാൻ വിരമിക്കുന്നു.

DEWAN: Gentlemen, I shall convey to Their Highnesses the very loyal message of this Assembly.

The Assembly adjourned at 5-55 P. M.

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